

ROUTING AND TRANSMITTAL SLIP		Date
		3 FEBRUARY 1986
TO: (Name, office symbol, room number, building, Agency/Post)		Initials Date
1. EXO/DDA		ELL 3 Feb
2. ADDA		3 FEB 1986
3. DDA		3 FEB
4. DDA Reg.		
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Action	File	Note and Return
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REMARKS

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**EXECUTIVE SECRETARIAT  
ROUTING SLIP**

TO:		ACTION	INFO	DATE	INITIAL
1	DCI		X		
2	DDCI		X		
3	EXDIR				
4	D/ICS				
5	DDI				
6	DDA		X		
7	DDO				
8	DDS&T				
9	Chm/NIC				
10	GC				
11	IG				
12	Compt				
13	D/OLL				
14	D/PAO	X			
15	D/PERS				
16	VC/NIC				
17	D/Security		X		
18	CH/SECOM		X		
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SUSPENSE		Date _____			

Remarks

To #14: Please handle as appropriate.

Executive Secretary

31 Jan 86

Date

3637 (10-81)

Executive Registry

SS- 0425x

STAT

Mr. William J. Casey  
Director  
Central Intelligence Agency  
Washington DC 20905

10-7

Dear Mr. Casey:

As of possible interest, there is enclosed a copy of an article titled, "Marxist-Leninists and Polygraph Tests."

I quote a statement made by a man who has been conducting polygraph tests for 15 years, according to an article published in the Washington Times in its Jan. 14, 1986 issue. Joseph Buckley, president of the polygraph laboratory of John E. Reid and Associates in Chicago, said in an interview:

"But to internally change his beliefs so that correspondingly there is a change in physiology from knowing he is ~~is~~ lying to projecting he is telling the truth is very improbable."

Students of Marxist-Leninist values and semantics would dispute this, even though most people, I daresay, would agree with him. Unfortunately, it is not well enough known that there are two competing values systems in the world, ours and that of Marxism-Leninism. The result is that there are two versions of how human concepts should be defined and hence, two versions of truth.

With best wishes for continued success in your important work,

Sincerely yours

STAT

Marxist-Leninists and Polygraph Tests



STAT

Last fall a surprising piece of information came to public attention which may top all the other spy stories published in 1985. Larry Wu-tai Chin, a trusted CIA employee of long-standing, turned out to have been a spy for Communist China for an almost incredible number of years -- perhaps 30 or 40. He is reputed to have been a communist as far back as 1943. The question is, how did Chin do it? How did he escape detection, after having taken many a polygraph test over the years, a procedure routinely used by the CIA for all its employees?

I wish to advance, then defend, the proposition that lie-detector results are much less reliable when administered to communists than to people guided by the Judeo-Christian ethic. First, one must re-examine the nature of truth because that is what polygraphs deal with. Do communists have the same conception of truth that we do? They do not, for reasons which follow.

Concepts and the meanings assigned to them are necessarily based on the value system of the users. Marxist-Leninist values are derived from a restricted view of reality which relates human activities to the progress being made toward world revolution. Therefore, whatever promotes world revolution becomes good and right, and whatever is said to promote it becomes true. Conversely, deeds, and words that obstruct the "class struggle" are deemed bad, wrong, and mendacious. Hence, the meaning of many communist concepts is often the reverse of our dictionary meanings.

Frederick C. Schwarz had this to say to the now-defunct Committee on Un-American Activities some twenty years ago: "Within this framework of ideology and morality, no Communist can tell a lie in the interest of communism because by definition, <sup>if</sup> it is in the interest of communism, it is the truth... The ultimate truth is the will of the Communist Party."

Evidence exists to indicate beyond reasonable doubt that all basic terms used in the West have been redefined by Marxist-Leninists in terms of the class war.

In view of the foregoing, the reason why Chin was able to pass the polygraph tests with ease emerges. A thoroughly dedicated Marxist-Leninist with a "revolutionary conscience," he must have interpreted "espionage," "stealing military secrets," and "lying" differently from their Western sense. To people like Chin, acting on such precepts must represent the advancement of "noble" and "praiseworthy" revolutionary objectives. He obviously thought -- and believed down deep inside -- that he was expressing the will of the Party -- the ultimate truth. Hence, no physiological reactions caused the polygraph to betray him because he answered the questions truthfully from this ideological perspective.

1-14-86